

KEY POINTS – LESSON 19



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THE DISEASE OF HATRED

Key objectives of Islam

One of the most essential outcomes of the true faith of Islam is the brotherhood among the believing community.

Allah said:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are but brothers, so make reconciliation between your brothers and fear Allah that you may receive mercy.

Surat al-Hujurat 49:10

And Allah said:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

Hold firmly to the rope of Allah all together and do not become divided. Remember the favor of Allah upon you, when you were enemies and he brought your hearts together and you became brothers by his favor.

Surat Ali Imran 3:103

Most importantly, this level of brotherhood involves purifying the heart of all animosity, hatred, and malice for those who have faith, including for the righteous predecessors of Islam (al-salaf al-ṣāliḥīn),

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those who believed in the previous prophets, and the general masses of believers throughout all of history.

Allah said:

يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

They say: Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any resentment toward those who have faith. Our Lord, you are kind and merciful.

Surat al-Hashr 59:10

Anas ibn Malik reported: The Messenger of Allah, peace, and blessings be upon him, said:

لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلَا يَجِدُ لِلْمُسْلِمِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ

Do not hate each other, do not envy each other, do not turn away from each other, but rather be servants of Allah as brothers. It is not lawful for a Muslim to boycott his brother for more than three days.

Source: Ṣaḥīḥ al-Bukhārī 5718, Grade: Muttafaqun Alayhi

The parable of the community of believers is that they are like one body in their love for one another. Just as each organ of a body is connected, so are the believers in their empathy and care for each other.

An-Nu'man ibn Basheer reported: The Messenger of Allah, peace, and blessings be upon him, said:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَاقُهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.

Source: Ṣaḥīḥ al-Bukhārī 5665, Grade: Muttafaqun Alayhi

In another narration, the Prophet said:

الْمُسْلِمُونَ كَرَجُلٍ وَاحِدٍ إِنْ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ وَإِنْ اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ

The Muslims are like a single man. If the eye is afflicted, then the whole body is afflicted. If the head is afflicted, then the whole body is afflicted.

Source: Ṣaḥīḥ Muslim 2586, Grade: Sahih

This means the believers love for each other what they love for themselves. They avoid harming one another, they are generous with one another, and they behave in the best manner.



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Al-Halimi comments on this tradition, saying:

وَكَذَلِكَ يَنْبَغِي أَنْ يَكُونُوا وَكَمَا لَا يُحِبُّ أَحَدٌ لِإِحْدَى يَدَيْهِ إِلَّا مَا يُحِبُّ لِالأُخْرَى وَلَا لِإِحْدَى عَيْنَيْهِ أَوْ رِجْلَيْهِ أَوْ أُذُنَيْهِ إِلَّا مَا يُحِبُّ لِالأُخْرَى فَكَذَلِكَ يَنْبَغِي لَهُ أَنْ لَا يُحِبُّ لِأَخِيهِ الْمُسْلِمِ إِلَّا مَا يُحِبُّ لِنَفْسِهِ

It is befitting for them to be like that. As one hand would not love except what the other loves and one eye or one leg or one ear would not love except what the other loves. Likewise, he should not love for his Muslim brother except what he loves for himself.

Source: Shu'ab al-Imān 10379

Enabler to achieve this objective – Salamatul Sadr

Salamatul Sadr is the ways and means which enable the achievement of the objective of brotherhood – heart to be clear of hate and rancor and envy or jealousy. Those who have these things in their heart are not truly the Muslims. People who have such feelings towards their brothers may have become Muslim, but the true faith is yet to enter their hearts and they are yet to become truly the momineen.

Imam Ibn Rajab writes:

فأفضل الأعمال سلامة الصدر من أنواع الشحناء كلها وأفضلها السلامة من شحناء أهل الأهواء والبدع التي تقتضي الطعن على سلف الأمة وبغضهم والحقد عليهم واعتقاد تكفيرهم أو تبديعهم وتضليلهم ثم يلي ذلك سلامة القلب من الشحناء لعموم المسلمين وإرادة الخير لهم ونصيحتهم وأن يحب لهم ما يحب لنفسه

The best of deeds is to secure the heart from every type of enmity, and the best of it is to be secure from the enmity of the people of desires and heretical innovations that challenges the righteous predecessors of the nation, their hatred, and malice towards them, and their charges of infidelity, heresy, and misguidance against them. Thereafter, following that is to secure the heart from enmity against the Muslims in general, to intend good for them, to give them sincere counsel, and to love for them what he loves for himself.

Source: Laṭā'if al-Ma'ārif 1/139

Entry to Jannah is conditional with loving each other:

Our entrance to Jannah is linked to our mutual love. We should accordingly find any hatred in our hearts and fill them with love instead.

Abu Huraira reported: The Messenger of Allah, peace, and blessings be upon him, said, “You will not enter Paradise until you believe and you will not believe until you love each other. Shall I show you something that, if you did, you would love each other? Spread peace between yourselves.”

Source: Ṣaḥīḥ Muslim 54

Grade: Sahih (authentic) according to Muslim

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَوْلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمْوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ

How to achieve Salamatul Sadr

Have a makhmoom heart:

It was narrated that ‘Abdullah bin ‘Amr said:

“It was said to the Messenger of Allah (ﷺ): ‘Which of the people is best?’ He said: ‘Everyone who has a makhmoom heart and sincere in speech.’ They said: ‘Sincere in speech, we know what this is, but what is a makhmoom?’ He said: ‘It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.’”

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَزْمَةَ، حَدَّثَنَا زَيْدُ بْنُ وَقِيدٍ، حَدَّثَنَا مُعَيْبُ بْنُ سُمَيْعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قِيلَ لِرَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . أَى النَّاسِ أَفْضَلُ قَالَ " كُلُّ مَخْمُومِ الْقَلْبِ صَدُوقِ اللِّسَانِ " . قَالُوا صَدُوقِ اللِّسَانِ نَعْرِفُهُ فَمَا مَخْمُومُ الْقَلْبِ قَالَ " هُوَ التَّقِيُّ النَّقِيُّ لَا إِثْمَ فِيهِ وَلَا بَغْيَ وَلَا غِيْلَ وَلَا حَسَدَ "

Grade: Sahih (Darussalam); Sunan Ibn Majah 4216

Free your heart from the rancor of humankind

Anas bin Malik narrates that we were sitting with the Prophet when he said: "Just now a man of Paradise is coming to you." Immediately a man from Ansar came there. His beard looked disheveled from the water of ablutions (Wudhu), and he was carrying in his left hand his shoes. On the second day also the Prophet repeated the same words, and the same man again appeared before them, in the same condition. On the third also the Prophet repeated the same thing and the man of Ansar again appeared in the same condition. When the Prophet stood up, Abdullah bin A'mar went after that man and made up a story to convince him to let him spend three nights with him at his house. Anas says that Abdullah bin A'mar says that he spent three nights in the company of that man, but he did not find him praying in the night; but whenever he went to bed, he used to remember Allah till he used to get up for the prayer of the morning. But Abdullah bin A'mar says that he did not hear anything from his mouth except words of goodness. Abdullah says: "When three nights passed and in my eyes his conduct did not hold any importance, I told that man that he had made up a story in order to stay with him; the reason for him asking this was that he heard the Prophet of Allah ﷺ saying that a man of Paradise is coming before us, three times, and you appeared before us. Then I desired to stay with you and to see what act of yours is that - so that I may follow the same, but I did not see you doing any extraordinary work. What is the reason that the Messenger of Allah ﷺ has said such a nice thing about you? He replied: "The reality is what you have seen." When I was returning he called me and said: "The reality is the same that has been witnessed by you; however, I do not keep any spite against any of my Muslim brethren, and if Allah has blessed someone with any good



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thing, I am not jealous of him. Abdullah bin A'mar said: "This quality of yours must have reached the Prophet of Allah ﷺ." (Musnad Ahmed 20/124).

Spread peace:

As Muslims, we should be the harbingers of peace. We should spread Salamah (peace). It does not just mean saying Assalam o Alaikum. It means that when we see each other's face, we should feel a sense of brotherhood and peace. We should be each other's support like bricks in the wall. Let us review some of the relevant ahadith in this regard.

Abdullah ibn Amr reported: A man asked the Prophet, "Which Islam is best?" The Messenger of Allah, peace, and blessings be upon him, said:

تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ

To feed the hungry and to greet with peace those you know and those you do not know.

Ammar ibn Yasir said:

ثَلَاثٌ مَنْ جَمَعَهُنَّ فَقَدْ جَمَعَ الْإِيمَانَ الْإِنصَافُ مِنْ نَفْسِكَ وَبَدْلُ السَّلَامِ لِلْعَالَمِ وَالْإِنْفَاقُ مِنَ الْإِقْتَارِ

Whoever has three qualities will have completed the faith: fairness from yourself to others, offering peace to the world, and spending in charity even while poor.

Source: Sahih Bukhari 28, Grade: Muttafaquon Alayhi

Abu Huraira reported: The Messenger of Allah, peace, and blessings be upon him, said:

لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَوْلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْسُوا السَّلَامَ بَيْنَكُمْ

You will not enter Paradise until you believe and you will not believe until you love each other. Shall I show you something that, if you did, you would love each other? Spread peace between yourselves.

Source: Sahih Muslim 54, Grade: Sahih

Causes of hatred

Careless word

We should be very careful about each and every word that comes out of our tongue. It can make or break us. There can be some words that are such disliked that they result in the person who says them to go into a pit that deep in hell that it would take him 70 years to reach there.

This tells how serious the matters of the tongue can be. Let's keep it jailed behind the two doors that Allah swt has put it behind of. Let's use our tongue for speaking only the good; else it should remain silent.



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If our words are not carefully chosen, Satan will trigger their recipient to cause resentment in their hearts. We should accordingly be proactive in managing our words.

Jealousy

If you are jealous, you would fall in hatred. Jealousy is one of the major causes of hate crimes in families, between friends and so on. We discussed this topic in detail in our yesterday's lesson.

Talking ill about the community members - backbiting

The persons who are talked bad about would definitely dislike this. This will sow a seed of hatred which would then bring about its ugly fruits. It is accordingly very important to avoid it from the first place.

Abu Huraira reported: The Messenger of Allah, peace, and blessings be upon him, said:

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسْتَرْ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ بِعَوْنِ أَخِيهِ

He who relieves the hardship of a believer in this world, Allah will relieve his hardship on the Day of Judgment. He who makes easy what is difficult, Allah will make it easy for him in the world and the Hereafter. He who conceals the faults of a Muslim, Allah will conceal his faults in the world and the Hereafter, for Allah helps the servant as long as he helps his brother.

Source: Şaḥīḥ Muslim 2699, Grade: Sahih

Love of positions and possessions

Often the love of position and worldly possessions become a source of hatred too. When other people achieve what we think we deserve, this feeling converts to jealousy and leads to hatred. What Islam commands us is to completely refrain from such thoughts. We should even distance ourself from something that our brother or sister is benefitting from so that they don't lose it because of us. Look at the hadith below:

The Messenger of Allah (ﷺ) prohibited the practice of Najsh (i.e., offering a high price for something in order to allure another customer who is interested in the thing); and that a man should make an offer while the offer of his brother is pending; or that he should make a proposal of marriage while that of his brother is pending; or that a woman should try that a sister of hers might be divorced so that she might take her place. [Riyad us Saliheen - Book 18, Hadith 1778].

How to deal with the people who have resentment

The best way you can deal with such people is to let go and forgive. Even if they consider you weak for it, do not be bothered as you would be forgiving them for the sake of Allah and your reward would be with Him alone.



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Let's finish off the lesson today with this inspiring story of forgiveness.

When the hypocrites spread the rumor about Ayesha R.A., it became the talk of the town. The sincere Muslims had no doubt in their mind about her innocence. Umar R.A. reassured this to the Prophet ﷺ. However, unsuspectingly influenced by the hypocrites' rampage, a few Muslim began to believe this false story. Some of these Muslims even actively help propagate it. Among them was Mistah bin Uthatha (RA), a cousin of Abu Bakr (RA). He was an extremely poor man with no money except that which Abu Bakr (RA) regularly gives him. Abu Bakr R.A. used to sponsor him for this housing, clothing, food and so on. Mistah's endorsement of the hypocrites' story added somewhat more weight to it in the eyes of some people, as he was a man with a fine reputation and he was a relation to Abu Bakr (RA). So the belief in this story was not just limited to the circle of hypocrites anymore. Hard heartbreaking months passed before Allah revealed the innocence of Ayesha (RA). The Muslims finally exhale a sigh of relief. Hurt and angered by Mistah's previous allegations, Abu Bakr (RA) took an oath that he will never spend on Mistah again. Think of Abu Bakr (RA) perspective; this is a perfectly justifiable, even expected, position as he was the one who tried to cause damage to Abu Bakr R.A.'s honor – his daughter and the wife of Prophet Muhammad ﷺ. Mistah was wholly dependent on Abu Bakr (RA) and yet was wilfully spreading and endorsing wild rumors about Abu Bakr (RA) beloved daughter. How could Abu Bakr react in such an ironic situation? How else could he have treated a person who slandered his daughter, the Mother of the Believers, with the worst of slander?

But look at what Allah swt revealed:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ عَفُورٌ رَحِيمٌ

Allah revealed: "And let not those who are good and wealthy among you swear not to help their kinsmen, those in need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful." (Surah Noor 24.22)

Abu Bakr (RA), despite his anguish and hurt feelings, immediately responds by exclaiming, "By Allah, I would love it that Allah forgives me!" He returns to his previous habit, and promise that he will never cease spending on Mistah.

Mercy and forgiveness are two of the many lessons the Qur'an teaches us, mercy and ties of kinship that Allah is pleased to see in His servants.

Time to stop hatred

We are living in very difficult times. At one hand we have country after country where the Muslim population is being erased, and on the other, we face Islamophobia and the media stunts in the lands where many people go to seek peace. In such a situation, nothing can be worse than staying dividing or having hatred for each other, as individuals as well as communities. We have a huge job to get the non-Muslims to learn about the beautiful religion of Islam and see its true picture – unlike



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the one-sided 'sensational' news they here on the media. They need to know that among the key aims of shariah, the second most important aim is the protection of life - whether Muslim or not. They need to know that the second biggest sin in Islam is taking an innocent life. This is what our religion is all about. We have to do this collectively and eradicate the hatred amongst us.

How to treat hatred

- If someone hates someone because of that person did to him or her, then for such situations, the first step is to forgive. If unable to do so, one should think about the reality of this world. Why would we be over-bothered about the disputes of this world while risking our aakhirah? There is certainly no risk in forgiving; however, holding a grudge and hatred can most probably make us fall.
- Additionally, it has been said that in order to cure hatred [bughudh], the afflicted individual must first recognize that hatred and be disgusted by it.
- The second step is for the individual to become genuinely ashamed of himself for thinking such terrible thoughts and of the type of person he has become. When a person is ill, the only way he will be able to free himself of his illness is by actually acknowledging the fact that he is ill. Only after this recognition will he go see a doctor and take the steps to cure his sickness. This inner feeling will lead to remorse which we discussed as a guiding force in our lesson on the three-step process for tazkiyyah or purification.
- The third step a person who intends to cure his hatred must take is to make sincere supplication [du'ā] for the person he hates. Again, this may not be an easy thing to do, but he must force himself to make the same type of heartfelt supplication [du'ā] for that person as he would for a loved one. A complimentary benefit of that is that one would get the same blessings for one's own self too as the Prophet ﷺ told us: bu Darda reported: The Messenger of Allah, peace, and blessings be upon him, said: مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بَطْهَرِ الْعَيْبِ إِلَّا قَالَ الْمَلَكُ وَلَكَ بِمِثْلِ. There is no Muslim servant who supplicates for his brother behind his back except that the angel says: For you the same. [Source: Ṣaḥīḥ Muslim 2732, Grade: Sahih]

CONTEMPLATION TASK FOR LESSON 19:

Check your heart; do you see any hatred for anyone? Can you clean your heart of this hatred as it really doesn't benefit you? Can you try to adopt the quality of the companion who the Prophet ﷺ declared to be the dweller of paradise – getting rid of all hatred and spite from the heart without letting a day pass over it?